

InfoMiracles Of The Noble Qur'an

**Volume 1
Revised Edition**

**MOHAMMAD
MANDURAH**

InfoMiracles Of The Noble Qur'an

Volume 1

Revised Edition

(Synopsis)

Mohammad Mandurah

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Revised Edition, 2022.

**In the Name of Allah,
The Most Merciful,
The Most Compassionate**

Notes

1) There are numerous translations of the Qur'an into English (more than 50.) In this book, the translation of the Qur'anic verses is mainly taken from the following translations:

(A) Asad, Muhammad (1980) - The Message of Islam.

(H) Al-Hilali, M.D. & M.M. Khan (1997) - *Translation of the Meanings of the Noble Qur'an*.

(M) Maududi, S.A. (1972) - *Tafhim-ul-Qur'an: The Meaning of the Qur'an*, Islamic Publications.

(P) Pickthal, Marmaduke (1930) - *Meanings of Holy Qur'an in English*.

(Sh) Shakir, M.H. (1974) - *The Holy Quran. English Translation of the Meanings*.

2) The translation by Maududi is adopted as the default translation. If another source is used, the codes (A), (H), (P), or (Sh) are put next to the verse to indicate the source of the translation.

3) Some translators translate 'الله' into 'Allah', and some translate it into 'God.' The two words 'Allah' and 'God' are considered synonyms and are used interchangeably.

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Other Books by Mohammad Mandurah

- *25 Testimonies Against the Bible* (2020).
- *Biblical Creation vs. Qur'anic Creation* (2020).
- *The Morality and Ethics of the Bible and the Qur'an*, Updated and Revised Edition (2021).

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Acknowledgment

There are many people whom I must credit for assistance with the production of this book. I would like to begin by expressing my gratitude to my wife who was and still is the most superb, supportive, and devoted person. She has always surpassed my expectations.

This book has its roots in an early investigation about the miracles of the Qur'an that I started when I was with Mandurah Consulting. Two researchers who participated in that early work should be acknowledged and thanked: Kamal Adam and Adil El-Zamil.

I would like also to thank several wonderful individuals for their comments and feedback at various stages of the writing and design of the cover of the book: Hayat, Dr. Nadia, Mahmoud, Eiman, Dr. Mona, Dr. Moaath, Yusuf, Dr. Ziyad, Fatimah, Omar, and Hussein.

Finally, special thanks to Dr. Leyla Hashim and Najwa Hussein who reviewed and edited the book in its final form.

May Allah bless them all.

Preface

{قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ
كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا.} (الكهف 109)

**Say: 'If the sea were to become ink to record the Words
of my Lord, indeed the sea would be all used up before
the Words of my Lord are exhausted, and it would be the
same even if We were to bring an equal amount of ink.'
(18:109).**

It is a divine law that when God sends a prophet to people, He sends with him miracles to prove his prophethood. All the prophets before Prophet Muhammad (peace be upon him, henceforth PBUH) performed 'Physical Miracles.' Such miracles involved physical objects that can be seen and/or touched. It is generally believed that Moses (PBUH), for example, performed 10 major miracles, whereas Jesus (PBUH) performed 37 miracles.

Prophet Muhammad (PBUH) also performed physical miracles, but his main miracle was the Qur'an. The Qur'an is a book of information; it is rich with knowledge and wisdom. So, when we say that the Qur'an is a miracle, it implies that the Qur'an is an information-based miracle. Physical miracles, however, are more discernable than information-based miracles. The effect of a physical miracle, such as changing a stick into a snake, raising the dead, or curing the sick, is convincing and immediate. Everyone can grasp it and appreciate it.

To discern an information-based miracle, on the other hand, requires higher levels of intellect and mentality. The unbelievers at the time of the Prophet (PBUH) demanded that he performed to them some major physical miracles to convince them. In Verses 17:90-93, we read:

{وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا (90). أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ
الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا (91). أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بَالَهُ وَالْمَلَائِكَةُ قُبِيلًا (92). أَوْ
يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْفُقِ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِزُفْرِكَ حَتَّىٰ تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي
هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (93).} (الإسراء 90-93).

90. They said: 'We shall not accept your Message until you cause a spring to gush forth for us from the earth.

91. Or that there be a garden of palms and vines for you and then you cause rivers to abundantly flow forth through them.

92. Or cause the sky to fall on us in pieces as you claimed, or bring Allah and the angels before us, face to face.

93. *Or that there come to be for you a house of gold, or that you ascend to the sky – though we shall not believe in your ascension (to the sky) – until you bring down a book for us that we can read.’ Say to them, (O Muhammad): ‘Holy is my Lord! Am I anything else than a human being, who bears a Message (from Allah)?’*

But Allah is the Omniscient, the All-Wise; He knows that humanity has matured enough to assimilate information-based miracles. He instructs His messenger to tell the unbelievers that the Qur’an is the sign and miracle from Allah. In Verses 29:50-51, we read:

{وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ. (50) أَوَلَمْ يَكْفِهِمْ أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ (51). { (العنكبوت 50-51).

50. *They say: ‘Why were Signs from his Lord not sent down upon him?’ Say: ‘The Signs are only with Allah. As for me, I am no more than a plain warner.’*
 51. *Does it not suffice for them (as a Sign) that We revealed to you the Book that is recited to them? Surely there is mercy and good counsel in it for those who believe.*

There exists a considerable amount of literature (mostly in Arabic) that discusses literary, scientific, prophetic, and legislative miracles in the Qur’an. The literary miracles in the Qur’an have been the subject of intensive study for the last twelve centuries. However, even though the Qur’an is a book of information, the concept of an ‘information-based’ miracle (or an InfoMiracle) does not exist in the literature.

A verse in the Qur’an could be an InfoMiracle or could point to an InfoMiracle if it is shown that Muhammad could not have produced the information content in the verse and that the information had to come through a divine channel. Many people in this world still have questions about the existence of God, and they have doubts about Prophet Muhammad (PBUH) being a true prophet and the last prophet of God. The existence of InfoMiracles in the Qur’an proves three things:

- I. The existence of God,
- II. That the Qur’an is the words of God, and
- III. The prophethood of Muhammad.

A careful reading of the Qur’an and an initial survey of the literature unveiled more than 300 possible InfoMiracles. An even deeper search could raise that figure to more than 400. If only two pages were allotted to each InfoMiracle, then discussing all of them in one volume would require more than 800 pages. It is opted, therefore, to make the book a multi-volume one.

For this volume, Volume 1, 186 InfoMiracles are selected. These InfoMiracles are then classified into 13 classes:

1. Properties of the Qur'an.
2. Theology.
3. Moral values.
4. Scientific.
5. Prophecies.
6. Recounting past events.
7. Legislation.
8. Philosophy and psychology of religion.
9. Literary.
10. Omission of misinformation.
11. Correction of misinformation.
12. Universal and cosmic laws.
13. Numerical and statistical.

Researching and writing this book about the miracles of the Qur'an has been a very enlightening experience for me. This Volume is the first report on a continuing exploration and discovery journey.

Enjoy reading, and May Allah blesses you.

1- Introduction

1.1 Prophets and Miracles:

A 'Miracle' is defined in the Merriam-Webster Dictionary as an extraordinary event manifesting divine intervention in human affairs. It is also defined as an extremely outstanding or unusual event, thing, or accomplishment.

All the great prophets performed miracles to prove their prophethoods. Moses, for example, performed many miracles, such as: changing a staff into a serpent, changing the color of his hand, and parting the Red Sea. Jesus had his miracles as well. He spoke while still in the cradle, raised the dead, cured the sick, the blind, and the leper, and produced a table of food to feed thousands of people. Other prophets had miracles as well.

All the above miracles are 'Physical Miracles.' They involved tangible physical objects. Those physical miracles had their greatest impact on the people who witnessed them firsthand. Those who did not witness the physical miracles firsthand may learn about them through oral or written accounts transmitted to them. The strength of the belief in these miracles depends on the strength of the belief in the sources that transmit the accounts of the miracles. If the sources are authentic and trustworthy, we usually believe that these miracles indeed happened. If, on the other hand, there are doubts in the sources, we tend to doubt the occurrence of these miracles.

1.2 The Noble Qur'an:

The Qur'an is the word of God that was revealed to Prophet Muhammad (PBUH) via the archangel Gabriel. All the prophets before Prophet Muhammad (PBUH) (e.g. Noah, Abraham, Moses, David, Jesus ...) received similar revelations, and many of them had Holy Books (scriptures) ascribed to them.

The Qur'an is divided into 114 sections of varying lengths. These sections are each known in Arabic as *surah* (سورة). Each surah carries a title that was given to it based on either the main theme of the surah, an important event that occurs in the surah, or a significant word that appears within it.

A surah consists of several verses each known as an *ayah* (آية). The surahs are of different lengths; the longest surah is Surah #2 and it is composed of 286 ayahs. The shortest surahs are Surah #103, Surah #108, and Surah #110; each is made up of 3 ayahs only. The total number of verses in the Qur'an is 6236 ayahs. The written Qur'an in book form is called *mus'haf* (مصحف).

The Qur'anic revelation came to the Prophet gradually (piece by piece) over the whole duration of his mission which extended over 23 years, i.e., between the years 609-632 CE. Some surahs, especially the short ones, were revealed in their entirety. Most of the long surahs, on the other hand, were revealed over several revelation sessions. A revelation may contain several ayahs that were later placed in the surahs following the Prophet's instructions, not in chronological order of revelation, but according to how they were to be read by the Prophet and the believers.

1.3 Revelation and Transmission of the Qur'an:

Unlike all the previous scriptures, the Qur'an is the only scripture that has survived to this day in its original form without alteration or corruption. Therefore, the Qur'an is the sole scripture that contains the authentic words of God. Many factors enable the Qur'an to claim this status:

1. The Qur'an is the only scripture that associates itself with a certain language. The language of the Qur'an is Arabic. It was revealed in Arabic, and it should be read and recited in Arabic. In the Qur'an we find 8 verses in different surahs specifying that Arabic is the language of the Qur'an:

Verse 12:2,

{إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ.} (يوسف 2).

We have revealed it as a Recitation in Arabic that you may fully understand.¹

Verse 13:37,

{وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ.} (الرعد 37).

And it is with the same directive that We revealed to you this Arabic Writ. Were you indeed to follow the vain desires of people after the true knowledge has come to you, none will be your supporter against Allah, and none will have the power to shield you from His punishment.

Verse 20:113,

{وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا.} (طه 113).

¹ Unless otherwise specified, all translations of the Qur'an verses are from: Maududi, S.A. (1972) - *Tafhim-ul-Qur'an: The Meaning of the Qur'an*, Islamic Publications.

(O Muhammad), thus have We revealed this as an Arabic Qur'an and have expounded in it warning in diverse ways so that they may avoid evil or become heedful.

Verse 39:28,

{قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ}. (الزمر 28).

It is an Arabic Qur'an free of all crookedness so that they may guard against their evil end.

Verse 41:3,

{كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ}. (فصلت 3).

A Book whose verses have been well-expounded; an Arabic Qur'an for those who have knowledge.

Verse 42:7,

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ}. (الشورى 7).

And thus did We reveal this Arabic Qur'an to you that you may warn the people of the Mother of Cities (to wit, Makkah) and those who dwell around it; and warn them of the Day of Gathering concerning which there is no doubt: whereon some will be in Paradise, and some in the Blazing Fire.

Verse 43:3,

{إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ}. (الزخرف 3).

Verily We have made it an Arabic Qur'an that you may understand.

And Verse 46:12.

{وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنْذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ}. (الأحقاف 12).

Yet before this, the Book was revealed to Moses as a guide and a mercy. This Book, which confirms it, is in the Arabic tongue to warn the wrong-doers and to give good tidings to those who do good.

2. There are many translations of the meanings of the Qur'an in different languages, but these are not considered 'translated Qur'an', they are merely translations of the meanings of the Qur'an. What is meant by this is that when a Muslim recites the verses of the Qur'an in his prayers, he/she must recite them in Arabic, otherwise his prayers are not acceptable. Even a non-Arabic-speaking Muslim, he/she must memorize several surahs and verses from the Qur'an in Arabic to recite them in his prayers.
3. The Arabic language in which the Qur'an was revealed more than 1400 years ago is the same Arabic language that is in use today. Therefore, unlike

the Bible, the Qur'an never suffered from the alterations and corruptions associated with translating a text that was revealed in an old extinct language to an intermediate language; and then more translation(s) from the intermediate language(s) to modern languages.

4. The Muslims around the Prophet (PBUH) (called Companions) used to memorize by heart the Qur'an as it was revealed. During the first 13 years of Prophet Muhammad's (PBUH) mission, only a few of the people of Makkah followed him (several hundred). But, towards the end of his mission, Islam prevailed all over the Arabic Peninsula, and the number of Companions is estimated to have been over 100,000 Muslims. So, one can estimate the number of *hafizoon* by the time of the death of the Prophet (PBUH) (in 632CE) to be several thousand.
5. The memorization and oral transmission of the Qur'an eliminated the problems associated with written texts, such as errors in writing, errors in copying, the similarity between some characters, fading of the ink, deterioration of the writing material, missing spaces that separate words, lack of diacritics, and lack of punctuation marks.
6. The worshipping acts of Islam ensure that the Qur'an never fades in the memory of a Muslim. This includes the following:
 - a) The Muslim is encouraged to read and recite the Qur'an regularly as an act of worship. A typical Muslim may read the whole Qur'an over one month, but more religious people or Muslim scholars usually read the whole Qur'an once every week (or even in less time).
 - b) During the holy month of Ramadan, Muslims gather to perform two special prayers: the *Taraweeh* and the *Tahajjud*. The *Taraweeh* is performed after *Isha* prayer and is conducted during the whole month of Ramadan. Every night, one part (of thirty) of the Qur'an is recited during the *Taraweeh*, so the whole Qur'an is recited over the 30 days of the month. The other special prayer is the *Tahajjud*, and it is performed after midnight over the last ten days of the month. Some mosques recite the whole Qur'an in the *Tahajjud* prayers, but most of the mosques manage to recite only one-third or one-half of it
7. The critical period for the survival of a prophet's teachings and the scripture revealed upon him is the first few years after his death. If the followers of the prophet are strong, they could preserve his teachings; if, on the other hand, they are weak and, on the run, the prophet's teachings could be suppressed and corrupted. Unlike many prophets before him, Prophet Muhammad (PBUH) accomplished his mission 100%. By the time of his death, Islam was well established, and almost all the inhabitants of the Arabian Peninsula accepted Islam. In fact, in the thirty years following the

death of the Prophet (PBUH), Muslim armies were conquering the neighboring nations, and Islam witnessed its greatest expansion. Thus, the enemies of Islam at that time had no chance to corrupt the Qur'an.

8. The Qur'an was preserved in writing during the life of the Prophet (PBUH). Writing was not a common skill among the Arabs at that time. But every Companion of the Prophet who knew how to write used to write whatever he had memorized of the Qur'an on any available material to him: leather parchments, palm leaves, pieces of wood, animal bones, flat rocks as paper. So, it is a definite fact that by the time of the Prophet's death, the Qur'an was recorded in writing on thousands of pieces of different writing materials.²
9. The Prophet selected many of his Companions and assigned them as his official scribes. Their task was to record the Qur'an in writing and to write the letters of the Prophet (PBUH) to other leaders. There are different accounts as to the number of those scribes but the estimates from different sources place their number between 43 to 65 scribes.
10. Although the Qur'an existed in written form at the time of the Prophet (PBUH), the Muslims at that time did not need a written copy of the Qur'an in a single document for they used to recite the Qur'an from memory. The Qur'an in a single written document was done after the death of the Prophet (PBUH).
11. The first compilation of the Qur'an in written form was done by the first Caliph, Abu Bakr Al-Siddiq whose reign lasted 2 years (11 H-13 H/632-634 CE). He appointed Zaid bin Thabit (one of the official scribes of the Prophet,) to head a committee whose task was the compilation of the Qur'an and the production of a written version (*mus'haf*) of the Qur'an. The work started in Year 12 H (633 CE); i.e., in the following year after the death of the Prophet (PBUH). The committee's task included collecting all the scattered recordings from the Companions of the Prophet (PBUH). The *mus'haf* was then reviewed and authenticated by the proficient hafizoon in Madina. This *mus'haf* was kept with Abu Bakr, the first Caliph. At that time there was no need to make copies of the written *mus'haf* because everyone

² Al-Azami, M.M. (2003) - *The History of The Qur'anic Text from Revelation to Compilation; a Comparative Study with the Old and New Testaments*, UK Islamic Academy.

recited the Qur'an from memory as there were numerous Hafizoon in society. After the death of Abu Bakr, the *mus'haf* was transferred to Umar bin al-Khattab, the second Caliph. After the death of Umar, the *mus'haf* was kept with Hafsah bint Umar, the daughter of Umar and one of the wives of the Prophet (PBUH).

12. By the time of the reign of the third Caliph, Uthman bin Affan (23 H-35 H/644-656 CE), Islam had reached North Africa and Central Asia, and many non-Arabs were embracing Islam. The need was finally felt for written copies of the Qur'an to ensure that the new Muslims read and recited the Qur'an properly without errors. Uthman requested Hafsah to send him the manuscript of the Qur'an which was in her safekeeping and ordered the production of several bounded copies. This task was entrusted to 4 of the prominent Companions: Zaid ibn Thabit, Abdullah ibn Az-Zubair, Sa'eed ibn Al-'As, and Abdur-Rahman ibn Harith ibn Hisham. Upon the completion of their tasks (in 25 H/646 CE), Uthman returned the original manuscript to Hafsah. The copies of the *mus'haf* were again authenticated by the hafizoon in Madinah, and then they were sent to the major Islamic provinces. A copy of those *masa'hif* (pl. of *mus'haf*) is what is known as The Uthmanic *mus'haf* (*mus'haf* of Uthman) and is the source of the *mus'haf* we have in our hands nowadays. Many people make a mistake by thinking that Uthman was the first person to compile the Qur'an in 25 H (646 CE); where in fact what Uthman did was generate copies of the *mus'haf* that was compiled by Abu Bakr in 12 H (633 CE), one year after the death of the Prophet (PBUH).
13. One of the copies sent out by Caliph Uthman is still in existence today. It lies in the Museum of the City of Tashkent in Uzbekistan, Central Asia. This manuscript, held by the Muslim Board of Uzbekistan, is the earliest existent written copy of the Qur'an. In addition, a duplicate of the copy of the *mus'haf* sent to Syria exists in the Topkapi Museum in Istanbul.

1.4 The Qur'an Is Prophet Muhammad's Miracle:

In the Qur'an, we find several verses informing us that the Qur'an is Prophet Muhammad's Miracle. It contains Allah's religion that must be conveyed to all people.

Verses 29:50-51,

{وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ. (50) أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ (51). (العنكبوت 50-51).

They say: "Why were Signs from his Lord not sent down upon him?" Say:

"The Signs are only with Allah. As for me, I am no more than a plain

warner." Does it not suffice for them (as a Sign) that We revealed to you the

Book that is recited to them? Surely there is mercy and good counsel in it for those who believe.

In the above verse, the unbelievers asked the Prophet to show them signs (miracles) to prove his prophethood. Allah instructs His Prophet to tell those people that the Qur'an is the requested sign.

Verse 42:7,

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ.} (الشورى 7).

And thus did We reveal this Arabic Qur'an to you that you may warn the people of the Mother of Cities (to wit, Makkah) and those who dwell around it; and warn them of the Day of Gathering concerning which there is no doubt: whereon some will be in Paradise, and some in the Blazing Fire.

Verse 42:52,

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا يَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ.} (الشورى 52).

And thus, too, [O Muhammad,] have We revealed unto thee a life-giving message, [coming] at Our behest. [Ere this message came unto thee,] thou didst not know what revelation is, nor what faith [implies]: but [now] We have caused this [message] to be a light, whereby We guide whom We will of Our servants: and, verily, [on the strength thereof] thou, too, shalt guide [men] onto the straight way. (A)

Verse 10:108,

{قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ.} (يونس 108).

Tell them (O Muhammad): 'Men! Truth has come to you from your Lord. Whosoever, then, follows the true guidance does so for his own good; and whosoever strays, his straying will be to his own hurt. I am no custodian over you.

The above three verses tell us that the Qur'an contains the message that must be conveyed to all people. It contains the teachings of the religion from Allah.

The fact that the Qur'an is Prophet Muhammad's miracle is further affirmed in the Sunnah. Hadith #4981 in *Sahih al-Bukhari* states the following:

Narrated Abu Huraira: The Prophet said, Every Prophet was given miracles because of which people believed, but what I have been given, is Divine

*Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.*³

1.5 InfoMiracles:

1.5.1 Definition:

An InfoMiracle is an **Information-Based Miracle**. It differs from a typical miracle. The basic component of an InfoMiracle is a piece of information that could not be obtained by a human except through a divine channel.

InfoMiracles are not physical miracles. The information in an InfoMiracle can be processed and reprocessed at any time to discern its miraculous nature. Thus, InfoMiracles are not time-bound; they retain their effect and influence indefinitely.

1.5.2 The Societal and Historical Settings:

To understand the miraculous nature of the Qur'an, we need to look at the societal and historical settings of the period when the Qur'an was being revealed to the Prophet. At that time, at the beginning of the seventh century, there were no written books on history, science, or religion. The science of archaeology was not invented yet. Both Heliography, the ancient Egyptian writing, and Cuneiform, the ancient Sumerian writing, were not deciphered until the early nineteenth century.

As the Qur'an was being revealed to Prophet Muhammad (PBUH), there was no Arabic version of the Bible. There were only Hebrew, Greek, and Latin versions. A brief chronology of the Bible and the Qur'an is given in Table 1.1 below.

Table 1.1: Brief Chronology of the Bible and the Qur'an.

90 CE	Final canonization of the Hebrew Bible
405 CE	First translation of the Christian Bible from Greek into Latin (St. Jerome's Vulgate)
609-632 CE	Revelation of the Qur'an to Prophet Muhammad (PBUH)
867 CE	The first Arabic Bible (Mt. Sinai Arabic Codex 151)

³ <https://sunnah.com/bukhari:4981>

1526 CE	First translation of the Bible into English (William Tyndale's Pentateuch)
1611 CE	King James (Authorized) Version of the Bible

Most of the Arabs at that time (including Muhammad (PBUH)) were illiterate; very few of them could read or write their own language let alone other languages. It was thus impossible for anyone of them to have access to the Bible and to read it in Hebrew, Greek, or Latin.

These societal and historical settings as described above made it difficult, if not impossible, for a human source to be the source of the information content in the Qur'an.

1.5.3 Classes of InfoMiracles:

There exists a considerable amount of literature (mostly in Arabic) that discusses literary, scientific, legislative, and prophetic miracles in the Qur'an. An InfoMiracle, however, has a wider meaning; it includes any piece of information that fulfills the definition of InfoMiracle.

For this volume, 185 InfoMiracles have been selected. These InfoMiracles are then classified into 13 classes as shown in Fig. 1.1. A brief description of these classes is given below.

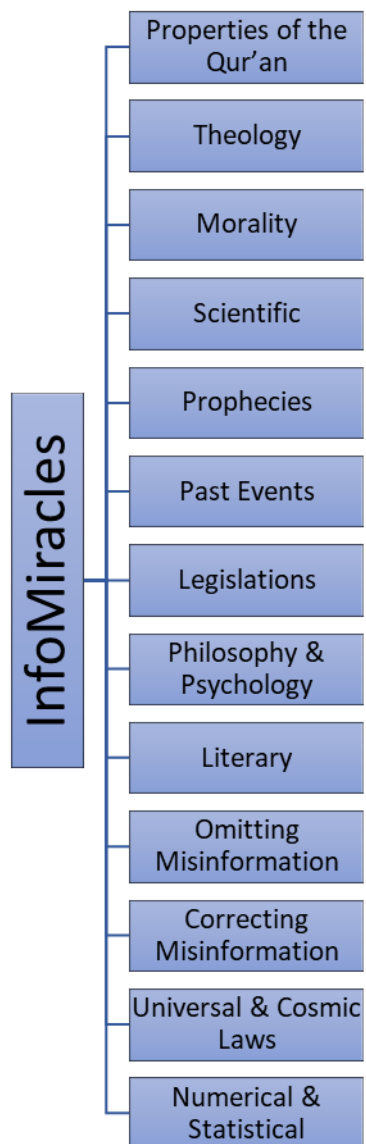


Fig. 1.1: The 13 Classes of InfoMiracles

1. **Properties of the Qur'an.** This class of InfoMiracles is concerned with the distinctive properties of the Qur'an and its contents, such as the Qur'an's unique genre, its objectives, its inimitability, its transmission, and its preservation. It is examined in Ch. 2.
2. **Theology.** Theology is the systematic study of religious beliefs; it especially deals with religious epistemology. The development of theology requires high intellectual capabilities. Theologians usually possess wide knowledge in a myriad of knowledge domains such as theology, philosophy, sociology, history, and ethics. The Qur'an contains unique theology that is different from what is found in other scriptures. The miraculous nature of the Qur'anic theology is discussed in Ch. 3.
3. **Moral values.** The Qur'an exhibits much higher ethical and moral values in comparison to what is found in other scriptures. The development of such moral standards requires superior intellectual capabilities that are beyond the capability of an illiterate person. This class of InfoMiracles is discussed in Ch. 4.
4. **Scientific facts.** The Qur'an contains scientific facts that were not known (discovered) at the time of the revelation of the Qur'an; they were discovered hundreds of years later. The scientific InfoMiracles in the Qur'an are discussed in 3 chapters:
 - The creation of the Earth and the Universe, in Ch. 5,
 - The creation of Humans, in Ch. 6, and
 - The creation of Plants, Animals, and Insects, in Ch. 7.
5. **Prophecies.** A prophecy is a piece of information predicting future events relative to the time of the revelation of this piece of information. Accurate prophecies that are proven to be true are examples of InfoMiracles when it is shown that they could not have come except from a divine source. The Qur'an contains many prophecies. These are examined in Ch. 8.
6. **Recounting past events.** Another type of InfoMiracle is to recount past events accurately. The condition for such an act to be miraculous is that the person recounting the events has no record or human source that can provide them with the details of these events and that the only source of this information is through divine revelation. At the time of the revelation of the Qur'an, at the beginning of the seventh century, there were no written history books. The science of archaeology was not invented yet. Both Heliography, the Ancient Egyptian writing, and Cuneiform, the ancient Sumerian writing, were not deciphered until the early nineteenth century. Illiteracy was common among the Arabs at

that time; very few knew how to read or write. Therefore, the information about past events reported in the Qur'an, which were proven later to be accurate, are clear examples of InfoMiracles. They are discussed in Ch. 9.

7. **Legislation.** Legislation is a law or set of laws that aim at organizing society and protecting its citizens. In a secular society, legislations are usually developed by specialized committees that are constituted of highly intellectual people with diverse specializations. These laws may be enacted if they are supported by the majority of the citizens if and when they believe that these legislations are beneficial to them and/or to their society. Legislations may be affirmed, modified, or replaced depending on their confirmed benefits and people's satisfaction with them. The Qur'an contains many sociological, economical, and political legislations. Over the hundreds of years that followed, these legislations were proven to be superior to any man-made ones. This class of InfoMiracles is discussed in Ch. 10.
8. **Philosophy & Psychology of Religion.** Not only should a scripture contain God's message to people, but it should also address issues related to how to persuade people to accept the message. In other words, the scripture should address issues related to the philosophy and psychology of religion, how beliefs are formed in people, and what factors make people choose a certain religion versus another. These issues, and much more, are discussed in Ch. 11.
9. **Literary InfoMiracles.** The topic of literacy miracles in the Qur'an has been widely addressed by those studying the miracles of the Qur'an. Hundreds of books, mostly in Arabic, were written about the subject. There are many verses in the Qur'an that challenge the unbelievers, or anyone, to produce ten or even one Surah like the Surahs of the Qur'an. One of the reasons that this challenge is still standing for more than 14 centuries is due to the miraculous nature of the Qur'an as a literary work. A full appreciation of the literary InfoMiracles in the Qur'an may require fluency in the Arabic language. Therefore, only glimpses of this topic are discussed in Ch. 12.
10. **Omission of Misinformation.** A 'misinformation' is defined as incorrect or misleading information. Misinformation in a certain scripture could be the result of its being corrupted by widely circulated lies, myths, legends, or folklore. Two information sources, (A) and (B), may discuss a certain subject, with Source (A) being corrupted intentionally or unintentionally with misinformation, while Source (B) is divinely freed of this misinformation. In such a case, we say that Source (B) contains an

InfoMiracle of Omitted Misinformation (IOM). There are many cases of IOMs in the Qur'an, especially, when compared to what is written in other scriptures. The IOMs in the Qur'an are discussed in Ch. 13.

11. **Correction of Misinformation.** Another class of InfoMiracles that deals with misinformation is an InfoMiracle of Correcting a Misinformation (ICM). When two information sources, (A) and (B), discuss a certain subject, with Source (A) being corrupted intentionally or unintentionally with misinformation resulting from widely circulated lies, myths, legends, or folklore, and when Source (B) divinely corrects the misinformation in Source (A) then we say that Source (B) contains an ICM. There are several verses containing ICMs in the Qur'an, especially, when compared to what is written in other scriptures. The ICMs in the Qur'an are examined in Ch. 14.
12. **Universal and Cosmic Laws.** Universal and cosmic laws are the laws that govern the behavior of all humans irrespective of their race, language, or religion. They also address issues related to the limitation of humans in time, space, and knowledge. The Qur'an is a message to all of humanity; it is not to a specific people or race. It contains many verses that convey or promote universal and cosmic laws. These are examined in Ch. 15.
13. **Numerical and Statistical InfoMiracles.** These are amazing facts resulting from the numerical and statistical analysis of the Qur'an's verses. These InfoMiracles are part of the properties of the Qur'an, and they could have been included in the first class of InfoMiracles. It is opted here to put them in a separate class to give them their due exposure. These are examined in Ch. 16.

2- InfoMiracles in the Properties of the Qur'an

2.1 A Unique Literary Genre:

The Qur'an demonstrates a unique genre that is unmatched in other literary works. It contains God's words; it is God speaking to us. It is God talking about Himself and His attributes, that He created the universe, human beings, and all life forms, and the signs around us that guide us to discover Him. He tells us about His prophets and messengers, the message to be conveyed to people, the purpose of our creation, and all the teachings that are required to regulate man's life, man-to-man dealings, and man-to-God relationship. He describes to us the Day of Judgement; paradise and hellfire; the believers and their reward, and the unbelievers and their punishment in the hereafter.

In the Qur'an, God directs his words to all humans irrespective of their race or color. The Qur'an is not a book to recount the history of a certain people or tribe. There is no glorification of the Arabs or Quraish (Muhammad's tribe). There is no mention of Muhammad's family, parents, wives, or children.

The literary genre of the Qur'an could be called: The Divine Genre, or God-Talk Genre. The pronoun 'We' appears frequently throughout the Qur'an. We see phrases like: 'We have created you ...', 'We have provided you ...', 'We have sent you ...', and so forth. This style and genre are consistent throughout the entire Qur'an, from the first verse in Surah 1 to the last verse in Surah 114. There is/was/never will be a book that is like the Qur'an.

In the following, we give a few examples to demonstrate the unique genre of the Qur'an.

Verse 49:13,

{يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.} (الحجرات 13).

*Human beings, **We created you** all from a male and a female and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is All-Knowing, All-Aware.*

In the above verse, we see the phrase: 'We created you ...' It is God talking to us and declaring the equality of all humans and calling for peaceful coexistence. More on this is given in Sec. 4.1.

Verse 2:172,

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ.} (البقرة 172).

*Believers, if you are true worshippers of Allah alone, eat without hesitation of the good and clean things wherewith **We have provided you** and be grateful to Allah.*

Verse 33:45,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُنْذِرًا وَنَذِيرًا. (الأحزاب 45).

*O Prophet, **We have sent you** forth as a witness, a bearer of good tidings, and a warner.*

In fact, all the Qur’anic verses quoted in this book affirm the majestic nature of the Qur’an and its unique genre. Simply stated, an illiterate person like Muhammad could not invent a new and unique literary genre and compose the Qur’an. It has to be an InfoMiracle.

2.2 Objectives of the Qur’an:

The term ‘مقاصد القرآن الكريم’, which translates into ‘objectives of the Qur’an’, has been the subject of considerable interest among earlier as well as later Muslim scholars. Al-Ghazali (1058-1111 CE) identified six objectives; three of them primary, and three secondary.⁴

A) The primary objectives:

1. To know Allah. This includes knowledge about: His essence, His attributes, and His actions.
2. To describe the correct path to worship Allah and submit to Him.
3. To describe the Hereafter; what awaits the believers and what awaits the unbelievers.

B) The secondary objectives:

4. To tell stories of Allah’s prophets and their endurance while propagating Allah’s message, and stories of the people who rejected Allah’s call and the punishment that was inflicted on them.
5. To debate the unbelievers and expose their false reasonings.
6. To present the ultimate way of life that leads to success in this life and the Hereafter.

⁴ Al-Ghazali, Abu Hamid (1985) - *Jawahir al-Qur’an* جواهر القرآن.

A recent scholar identified the objectives of the Qur'an along five axes:⁵

- 1) Theology of Allah.
- 2) Evidence of the existence of a Creator in the Universe.
- 3) The Qur'anic stories and their objectives.
- 4) Resurrection and Judgement.
- 5) Education and legislation.

It is evident from the above, that there is a great overlap between the views of the two scholars. In a nutshell, there is a comprehensive set of objectives of the Qur'an that address the whole spectrum of theology; proofs of the existence of Allah; morals and ethics; legislations and systems of life; and the description of the Hereafter. As we shall see in the rest of this book, these objectives are manifested robustly in the different classes of InfoMiracles in the following chapters.

The Qur'an is not a history book about a certain people or nation. It does not concern itself with names, dates, places, or genealogies. It is interested in discussing ideas, concepts, beliefs, morals, ethics, and teachings. The comprehensiveness of the Qur'an in addressing the essential issues that affect the individual and society is an InfoMiracle; no human being could ever have written such a book.

2.3 Single Book, Single Source:

The Qur'an is the spoken words of Allah; thus, Allah is its source. In its written form, it is collected in a single book called '*mus'haf* مصحف.' The Qur'an addresses a variety of subjects and topics. Yet its style and grandeur are homogeneous and consistent throughout the whole book. There are no contradictions or inconsistencies. This proves that the Qur'an has a single author and a single divine source. In Verse 4:82, we read:

{أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا.} (النساء 82).

Do they not ponder about the Qur'an? Had it been from any other than Allah, they would surely have found in it much inconsistency. (4:82).

⁵ Al-Ghazali, M. (1409 H) - *The Five Axes of the Holy Qur'an* المحاور الخمسة للقرآن الكريم, Dar Ash-Shuruq.

The unbelievers at the time of the Prophet (PBUH) rejected the Qur'an and pushed back the Prophet's assertion that it was a revelation from Allah. They promoted other possible sources to the Qur'an:

- That the Qur'an is some form of poetry composed by Muhammad himself,
- That another person(s) (a Jew or a Christian) helped Muhammad in composing the Qur'an,
- That it was the product of sorcery and black magic, or, that Muhammad was obsessed by the Devil or having nightmares when he was composing the Qur'an.

The above verse shoots down all those claims. Had any of those claims been true, the Qur'an would have displayed different styles, objectives, and conclusions; and it would have contained many contradictions and inconsistencies.

The Bible, on the other hand, has a varying number of books depending on the sect or denomination. The Hebrew Bible, for example, consists of 24 books. The number of books in the Christian Bible ranges from 66 to 81 books depending on the Church being Catholic, Orthodox, or Protestant. A large number (40-50) of authors are believed to have contributed to authoring the different books; most of these authors are anonymous.⁶

2.4 The Challenge to Imitate the Qur'an:

There are five verses in the Qur'an that challenge the unbelievers, or anyone for that matter, to produce ten surahs, or even one surah, like the surahs of the Qur'an. This challenge is still standing after more than 14 centuries. Here are the relevant verses:

Verse 2:23,

{وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ.} (البقرة 23).

And if you be in doubt whether the Book We have sent down to Our Servant is from Us or not, then produce, at least, one Surah like this. You may call all your associates to assist you and avail yourselves of the help of anyone other than Allah. If you are genuine in your doubt, do this.

⁶ https://en.wikipedia.org/wiki/Biblical_canon

Verse 10:38,

{أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ.} (يونس 38).
Do they say that the Messenger has himself composed the Qur'an? Say: 'In that case bring forth just one Surah like it and call on all whom you can, except Allah, to help you if you are truthful.'

Verse 11:13,

{أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ.} (هود 13).
Do they say: 'He has invented this Book himself?' Say: 'If that is so, bring ten Surahs the like of it of your composition, and call upon all (the deities) you can other than Allah to your help. Do so if you are truthful.'

Verse 17:88,

{قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.} (الإسراء 88).
Say: 'Surely, if mankind and jinn were to get together to produce the like of this Qur'an, they will never be able to produce the like of it, howsoever they might help one another.'

The above verse contains an awesome challenge; the challenge is not open to humans only, it is open to every creature, visible or invisible, human or jinn. It is an absolute statement; NOBODY, ever, can produce the like of the Qur'an.

And Verse 52:34.

{فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ.} (الطور 34).
(If they are truthful in this), then let them produce a discourse of similar splendor.

The fact that nobody was able to meet this challenge to imitate the Qur'an is a definite InfoMiracle.

2.5 Transmission in Its Original Language - No Translations:

The language of the Qur'an is Arabic. It should be read and recited in Arabic. There are many translations of the meanings of the Qur'an in different languages, but these are not considered 'translated Qur'an', they are merely translations of the meanings of the Qur'an. What is meant by this is that when a Muslim recites the Qur'an in his prayers, he/she must recite it in Arabic, otherwise his prayers are not acceptable. Even a non-Arabic-speaking Muslim, he/she must memorize several surahs and verses from the Qur'an in Arabic to recite them in his prayers.

The Arabic language in which the Qur'an was revealed more than 1400 years ago is the same Arabic language that is in use today. Therefore, unlike the Bible, the Qur'an never suffered from the alterations and corruptions associated with translating a text that was revealed in an old extinct language to an intermediate language and then more translation(s) from the intermediate language(s) to modern languages.

2.6 Stability of the Arabic Language:

Human languages evolve and change continuously. In general, languages may experience major changes every 400 years on average. The English language, for example, sustained four major developments over 1,600 years.

Old English or Anglo-Saxon was developed from a set of West Germanic dialects and was in use between 550-1066 AD. Old English is essentially a distinct language from Modern English and is impossible for 21st-century English speakers to understand. From the 8th to the 12th century, Old English gradually transformed into Middle English which incorporated many Norse and French features. Then, around 1500, Middle English started to evolve into early Modern English and was in full use for more than 200 years. Finally, towards the end of the 18th century, Modern English, as we know it today, came into usage.⁷

The Qur'an was revealed in the early 7th century in what is known today as Classical Arabic. It was the language of *Quraish*, the tribe of Prophet Muhammad (PBUH). From the beginning, the Qur'an was memorized and transmitted in the original language in which it was revealed, Classical Arabic. Every Muslim, even if he/she speaks another language or another dialect of the Arabic language, has to learn Classical Arabic to recite the Qur'an and properly perform the prayers, *salah*. In other words, for an Arab or non-Arab Muslim, learning Classical Arabic is an essential duty to practice Islam.

Classical Arabic has displayed unmatched stability for the entire period since the revelation of the Qur'an. The same vocabulary and grammar that were in use 1400 years ago are still in use today. It is the official language in government, education, and news media in many Arabic countries.

Several verses of the Qur'an describe the Qur'an as: 'لسان عربي مبين' (clear Arabic), or 'عربيا غير ذي عوج' (Arabic free of crookedness.) These verses indicate

⁷ See for example: https://en.wikipedia.org/wiki/English_language

that Classical Arabic is (and will remain) a stable language that will not suffer any deterioration or ambiguities.

Verse 16:103,

{وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلَجِدُونَ إِلَيْهِ أَعِجْمِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ} (النحل 103).

Surely We know well that they say about you: "It is only a human being who teaches him," (notwithstanding) that he whom they maliciously hint at is of foreign tongue, while this (Qur'an) is plain Arabic speech.

Verse 26:195,

{بِلِسَانٍ عَرَبِيٍّ مُبِينٍ} (الشعراء 195).

(a revelation) in clear Arabic language.

Verse 39:28,

{قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عَوَجٍ لَّعَلَّهُمْ يَتَّقُونَ} (الزمر 28).

It is an Arabic Qur'an free of all crookedness so that they may guard against their evil end.

2.7 Memorizing the Qur'an by Heart:

The practice of memorizing the Qur'an by heart is perhaps the most important factor that ensured the preservation of the Qur'an. The Arabic alphabet does not contain any vowels. In standard Arabic, vowelization is done using special signs (diacritics) that are put above or below the consonant characters.

When the Quran was being revealed to the Prophet (PBUH), the Arabic alphabet used to be written without dots or diacritics. Both were added successively during later periods. In Arabic writing, the same base glyph can represent multiple letters and the same word without vowels can represent multiple semantics. Without dots or diacritics, written Arabic could cause great confusion to the reader who is reading the text for the first time without prior knowledge about its context. To demonstrate this problem, consider Verse 6:14 which contains the following attributes of Allah:

{... وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ...} (الأنعام 14).

"... He Who feeds and Himself is not fed [does not need food] ..."

The above verse contains the verb 'يُطْعِمُ' repeated twice. Without diacritics that indicate its vowelization, this verb could have different meanings:

1. If it has these diacritics: 'يُطْعِمُ' *yut'im*, it means 'to feed (someone.)'
2. If it has these diacritics: 'يُطْعَمُ' *yut'am*, it means 'to be fed.'
3. If it has these diacritics: 'يُطْعِمُ' *yuta'im*, it means 'to vaccinate.'
4. If it has these diacritics: 'يُطْعَمُ' *yuta'am*, it means 'to be vaccinated.'

Without diacritics, the above verse would be written as follows:

{... وهو يطعم ولا يطعم ... }

and, for someone who does not know the context of the verse, each one of the two verbs could have any of the four meanings described above.

Furthermore, Arabic used to be written without dots. So, letters like: 'ح', 'ج' and 'خ', for example, were used to be all written as: 'ح' and they were distinguished from each other in their usage via the context of the phrase.

The reading difficulties caused by the lack of dots and vowels led to the invention of diacritical signs to facilitate reading.⁸ These diacritics were invented and introduced over two stages: the first system was developed by Abu al-Aswad al-Du'ali and was introduced around the year 40 H (660 CE).⁹ The second system, which is currently in use, was developed and introduced by Al-Khalil ibn Ahmad al-Farahidi in the period 750-760 CE.¹⁰

It is evident from the above, that the diacritics systems in Arabic writing were first introduced more than 30 years after the time of the Prophet (PBUH.) Hence, the memorization of the Qur'an by heart was probably the most important factor that preserved the Qur'an in the exact way it should be recited as was revealed to the Prophet (PBUH.)

Islamic teachings encourage the memorization of the Qur'an. Those who memorize the whole Qur'an by heart, called *hafizoon* (pl.) (*hafiz*, sing.), are promised the highest places in Paradise.

As the Qur'an was being revealed to the Prophet (PBUH), the Companions of the Prophet used to immediately memorize what was revealed of the Qur'an. Although over the first 13 years of the Prophet's mission, only a limited number of the people of Makkah followed him (several hundred), toward the end of his mission, Islam prevailed over the Arabic Peninsula, and the number of Companions was estimated to be over 100,000 Muslims. So, one can estimate the number of *hafizoon* by the time of the death of the Prophet (in 632 CE) to be around several thousand.

⁸ https://en.wikipedia.org/wiki/Arabic_diacritics

⁹ https://en.wikipedia.org/wiki/Abu_al-Aswad_al-Du%27ali

¹⁰ https://en.wikipedia.org/wiki/Al-Khalil_ibn_Ahmad_al-Farahidi

The practice of memorizing the Qur'an by heart has been going on from the time of the Prophet till this day. Nowadays, in all Muslim countries (and even in the Muslim communities in non-Muslim countries) you can find mosques or schools that offer programs for memorization of the Qur'an. These can be intensive programs where the student can memorize the whole Qur'an in six months or regular programs where he/she can do it in 2-3 years. Nowadays, the number of *hafizoon* all over the world is in the tens of millions.¹¹

2.8 Certification of the Hafizoon:

Any Muslim who memorizes the whole Qur'an can become a *hafiz* to gain the reward associated with this endeavor. However, for a *hafiz* to be recognized as a Master *Hafiz* (*Shaikh Hafiz*), he must obtain a certification, called *Ijaza*, that attests to his proficiency in the memorization of the Qur'an.

Ijazah is a certificate that confirms the proficiency of its holder in reciting the Quran from memory with *Tajweed* as the Qur'an was recited at the time of the Prophet (PBUH). The purpose of *Ijazah* is to establish the narration of the Quran through a chain of authorized transmitters going back to Prophet Mohammad (PBUH). In other words, an *Ijazah* is a symbol of merit from a qualified teacher to his student of being able to recite the Qur'an without mistakes and the eligibility to grant others *Ijazah* after evaluation of their recitation. This tradition makes it possible to transmit the Quran in its authenticity to future generations as it was revealed to the Prophet (PBUH).

Only a certified Master *hafiz* who himself has an *Ijaza* can grant an *Ijaza* to a new *hafiz*. There are special religious schools to prepare and graduate a certified *hafiz*. In such schools, the student learns the Qur'an from a certified Master Teacher (Shaikh), who acquired his knowledge from a certified Master Teacher, ... in an 'unbroken chain' going all the way back to a Master Teacher from the Companions of the Prophet. After mastery is achieved and the recitation checked for zero errors, the student is granted the *Ijaza* that he/she has mastered the memorization of the whole Qur'an by heart, that he/she was precise in following the rules of recitation (*Tajweed*) and is qualified to teach the Qur'an to other people.

¹¹ There are more than 7 million *hafizoon* in Pakistan (pop. 226 million). Other countries, like Libya, Morocco, Egypt, and Saudi Arabia, each boasts that it has more than 1 million *hafizoon*. Other countries are also known to have large numbers of *hafizoon* includes Mauritania, Sudan, and Indonesia. See for example:

<https://www.almnsa.com/post/146750>

Figure 2.1 shows an *Ijaza* that was granted by the Master *hafiz* Ahamad Abdul-Aziz Al-Zayat to his student Mishari Al-Afasy (a famous Kuwaiti Imam) to certify him as a Master *hafiz*.¹² The *Ijaza* was issued in 2003, and it lists the names of all the 33 preceding Master *hafizs* in an unbroken chain that goes back to the Companions of the Prophet (PBUH).

The proficiency in memorizing the Qur'an could weaken easily if the recitation of the Qur'an is not practiced continuously. Hence, a *hafiz* often seeks several *Ijazas* from the same Master *hafiz* or different Master *hafizs* throughout his active life. This practice is to attest that he has not lost his proficiency in the memorization of the Qur'an. This system of memorization by heart and the certification of the *hafizoon* is unique to the Qur'an; no other scripture enjoys such a system.

¹² <https://misharialafasy.net/about-us>

أولهم ولي المتقين والصدّاة والسامع على البغوث حرمته العالمين ... أما بعد
فقد جاء إلى الطائفة بمطابق في رشفة الفاني بن زائدة إلى أن قرأ في بلد له على غريباً عن ظهر قلب
تتبرأ من رواية خضض عن عاصم بن الرزائي وأما بعد أن استعصم على توثيقه
وتدبر في رواية خضض عن عاصم بن الرزائي وأما بعد أن استعصم على توثيقه
فقد جاء إلى الطائفة بمطابق في رشفة الفاني بن زائدة إلى أن قرأ في بلد له على غريباً عن ظهر قلب
تتبرأ من رواية خضض عن عاصم بن الرزائي وأما بعد أن استعصم على توثيقه
وتدبر في رواية خضض عن عاصم بن الرزائي وأما بعد أن استعصم على توثيقه

عنه

عن رسول الله صلى الله عليه وسلم .

هذا وأوصيته بتقوى الله في خلوته وأن لا ينادي في من دعواته كما أوصيته عند قراءة القرآن أن يكون خاشعاً راجعاً إلى الله وأدابه من قبل المعانيات وأحكامه .

خادم القرآن الكريم
أحمد عبد الغنى بن أحمد بن محمد الزيات
التوقيع /

تم تحريرہ فی یوم الاثنين
بتاریخ ۱۷/۱۱/۱۳۵۳
الموافق ۱۷/۱۱/۱۳۵۳

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2.9 The Early Grand Master Hafizoon:

Whereas other scriptures were penned by mostly anonymous authors and written by anonymous scribes, the Qur'an was preserved and transmitted after the death of Prophet Muhammad (PBUH) by the Master *hafizoon* from among his Companions. Their names, lives, and characters were well documented in the early Islamic bibliographical writings.

Towards the end of Prophet Muhammad's (PBUH) mission, there were probably thousands of *hafizoon*: men, women, and children. The Qur'an scholars, however, identify 23 persons from the Prophet's Companions as Grand Masters (Top Level) of the *hafizoon* who were teachers to others, and certifiers of their proficiencies.¹³ Those 23 *hafizs* were further divided into two groups as follows:

(A) This group was composed of seven *Grand Master hafizoon* who were certified by the Prophet (PBUH) himself. This group was called **THE SEVEN**, and it included:

1. أباي بن كعب Obai bin Ka'b (d. 19 H).
2. أبو الدرداء Abu Ad-Darda' (d. 32 H).
3. عبد الله بن مسعود Abdullah bin Mas'ud (d. 32 H).
4. عثمان بن عفان Othman bin Affan (d. 35 H).
5. علي بن أبي طالب Ali bin Abi Talib (d. 40 H).
6. أبو موسى الأشعري Abu Musa Al-Ash'ari (d. 44 H).
7. زيد بن ثابت Zaid bin Thabit (d. 45 H).

Furthermore, in Group (A) above, the subgroup of: Ali bin Abi Talib, Othman bin Affan, Abdullah bin Mas'ud, Zaid bin Thabit, and Obai bin Ka'b was called **THE FIVE**. They were among the official scribes of the Qur'an, and they were active in certifying other *hafizoon* from among the Companions and from among those who followed them (*Tabi'een*).¹⁴

(B) This group was composed of 16 *Master hafizoon*; each one was certified by one or more of the *Grand Master hafizoon* in Group (A) above. It included:

1. أبو بكر الصديق Abu Bakr As-Siddiq (d. 13 H).
2. معاذ بن جبل Muath bin Jabal (d. 18 H).

¹³ See for example: As-Sayyoti (1402H) - Levels of the *Hafizoon* (طبقات الحفاظ).

¹⁴ The *Tabi'een* are the generation of Muslims who did not witness the Prophet, but witnessed at least one of the Companions.

3. عمر بن الخطاب Omar bin Al-Khattab (d. 23 H).
4. أبو ذر الغفاري Abu Thar Al-Ghifari (d. 32 H).
5. عبد الله بن سلام Abdullah bin Salam (d. 43 H).
6. عمران بن الحصين Imran bin al-Husain (d. 52 H).
7. سعد بن أبي وقاص Sa'ad bin Abi Waqqas (d. 55 H).
8. عائشة بنت أبي بكر Aishah bint Abu Bakr (d. 57 H).
9. أبو هريرة Abu Hurairah (d. 58 H).
10. عتبة بن عامر Oqbah bin 'Amir (d. 58 H).
11. عبد الله بن عمرو بن العاص Abdullah bin Amr bin Al-'As (d. 65 H).
12. عبد الله بن عباس Abdullah bin Abbas (d. 68 H).
13. عبد الله بن عمر Abdullah bin Omar (d. 74 H).
14. أبو سعيد الخدري Abu Saeed Al-Khudri (d. 74 H).
15. جابر بن عبد الله Jaber bin Abdullah (d. 78 H).
16. أنس بن مالك Anas bin Malik (d. 93 H).

Figure 2.2 shows the 23 early Master *hafizoon* from among the Prophet's Companions and their distribution between Group (A) and Group (B). **The Seven** are shown inside the inner rectangle with **The Five** shown in a different background color. A detailed biography of each one of the 23 Master *hafizoon* is documented in many sources.¹⁵ It describes the *hafiz's* life, youth, education, teachers, students, level of proficiency in the Qur'an and related sciences, and testimonials of his character. The early Master *hafizoon* from the Companions were at the top of a pyramid. They were teachers to those who followed them. The numbers of certified *hafizoon* from the generations that followed grew to become in the hundreds, and then in the thousands. The early transmission of the Qur'an by a large group of highly reputable Grand *hafizoon* ensured an unparalleled authenticity level of the Qur'an. No other scripture enjoys such a unique feature.

¹⁵ Several bibliographical references are available in Arabic such as:

الذهبي (1416هـ) - معرفة القراء الكبار على الطبقات والأعصار؛ السيوطي (1402هـ) - طبقات الحفاظ؛ فارس (1435هـ) - تراجم القراء العشر ورواتهم المشهورين.

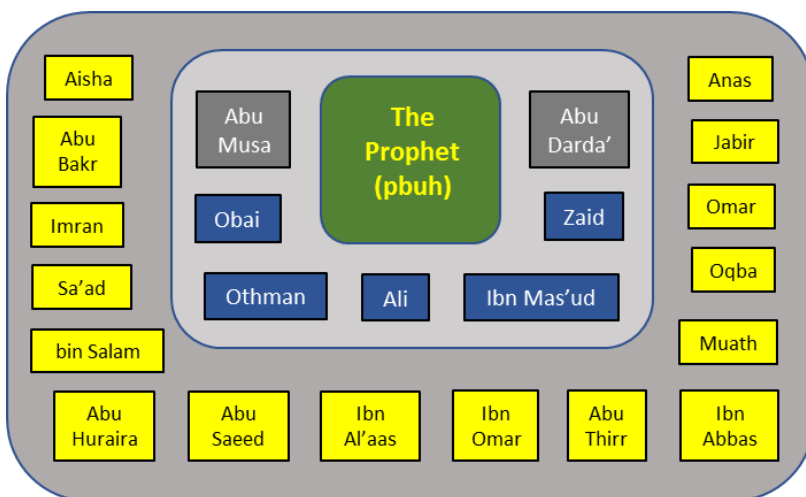


Fig. 2.2: The Early Master *Hafizoon*.

2.10 Allah Preserves the Qur'an:

The Qur'an is perhaps the only scripture that enjoys protection from Allah Himself. There are two verses in the Qur'an in which Allah promises to guard the Qur'an against any corruption or falsification.

Verse 15:9,

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.} (الحجر 9).

As for the Admonition, indeed it is We Who have revealed it and it is indeed We Who are its guardians.

And Verse 41:42,

{لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ.} (فصلت 42).

No falsehood can ever attain to it openly, and neither in a stealthy manner, [since it is] bestowed from on high by One who is truly wise, ever to be praised. (A)

2.11 An Unlettered Prophet:

Prophet Muhammad (PBUH) was illiterate; he could not read nor write. It was the Wisdom of Allah to choose an illiterate to carry the message to people; it was to suppress any claim that Muhammad himself was the source and author of the Qur'an. We find this fact mentioned and affirmed in several verses in the Qur'an.

Verses 7:157-158,

{الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (157). قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (158).} (الأعراف 157-158).

157. Those who shall follow the [last] Apostle, the unlettered Prophet whom they shall find described in the Torah that is with them, and [later on] in the Gospel: [the Prophet] who will enjoin upon them the doing of what is right and forbid them the doing of what is wrong, and make lawful to them the good things of life and forbid them the bad things, and lift from them their burdens and the shackles that were upon them [aforetime]. Those, therefore, who shall believe in him, and honor him, and succor him, and follow the light that has been bestowed from on high through him – it is they that shall attain to a happy state.

158. Say [O Muhammad]: ‘O mankind! Verily, I am an apostle of God to all of you, [sent by Him] unto whom the dominion over the heavens and the earth belongs! There is no deity save Him; He [alone] grants life and deals death!’ Believe, then, in God and His Apostle – the unlettered Prophet who believes in God and His words – and follow him, so that you might find guidance!

In the above two verses, we find the sentence ‘unlettered prophet’ repeated twice for emphasis. Next, Verse 29:48 tells us explicitly that the Prophet could not read nor write.

{وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِأَنَّكَ مِنَ الْمُبْطِلِينَ} (العنكبوت 48).

(O Prophet), you did not recite any Book before, nor did you write it down with your hand; for then the votaries of falsehood would have had a cause for doubt.

The fact that Prophet Muhammad (PBUH) was an illiterate is a major InfoMiracle. It eliminated any possibility that Muhammad himself was the source or author of the Qur’an, or that he was repeating some information that he had read in other books or scriptures.

2.12 Direct Transfer to the Prophet’s Memory:

There are several verses in the Qur’an that tell us that the revelation of the Qur’an was not only via words through the Prophet’s hearing, but it included the direct storage of the revealed verses along with their meanings in the Prophet’s consciousness or internal permanent memory.

Verse 2:97,

{قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ...} (البقرة 97).

Say to them, "Whoever is enemy to Gabriel, should understand that he has, by Allah's command, revealed to your heart the Qur'an ... (2:97).

Verses 26:193-194,

{نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (193). عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ (194).} (الشعراء 193-194).

193. Which the truthful spirit has carried down

194. To your heart that you might become one of those who warn (others on behalf of Allah).

The above verses say that Gabriel revealed (carried down) the Qur'an to the Prophet's heart. 'Heart' here means 'consciousness' or 'permanent memory'; and the verses tell us that Gabriel imparted the Qur'an to the Prophet's consciousness or internal knowledge base.

Verses 75:16-19.

{لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (16). إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (17). فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ (18) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (19).} (القيامة 16-19).

16. (O Prophet), do not stir your tongue hastily (to commit the Revelation to memory).

17. Surely it is for Us to have you commit it to memory and to recite it.

18. And so when We recite it, follow its recitation attentively.

19. Then it will be for Us to explain it.

In the above verses, Allah informs His Prophet that he does not need to repeat reciting the verses hastily to memorize them; Allah will take care of imparting the verses, along with their meanings, to be permanently stored in his consciousness. This fact is further affirmed by a *hadith* in the Sunnah narrated by Ibn Abbas:¹⁶

"Regarding His (Allah's) Statement: 'Move not your tongue concerning (the Qur'an) to make haste therewith.' (75.16) And whenever Gabriel descended to Allah's Messenger (PBUH) with the Divine Inspiration, Allah's Messenger (PBUH) used to move his tongue and lips, and that used to be hard for him, and one could easily recognize that he was being inspired Divinely. So, Allah revealed the Verse which occurs in the Surah starting with 'I do swear by the Day of Resurrection.' (75.1) i.e., 'Move not your tongue concerning (the Qur'an) to make haste then with. It is for Us to collect it (in your mind) (O Muhammad) and give you the ability to recite it 'by heart.' (75.16-17) which

¹⁶ Sahih al-Bukhari # 5044.

means: It is for us to collect it (in your mind) and give you the ability to recite it by heart. And when We have recited it to you (O Muhammad) through Gabriel then follow its recital. Verse (75.18) means: 'When We reveal it (the Qur'an) to you, listen to it.' for then: It is for Us to explain it and make it clear to you' (75.19) i.e. It is up to Us to explain it through your tongue. So, when Gabriel came to him, Allah's Messenger (PBUH) would listen to him attentively, and as soon as Gabriel left, he would recite the Revelations, as Allah had promised him."

The book is available at:

<https://books2read.com/u/4jg0kl>